



GATAKER - SPANISH INVASION - LONDON 1626





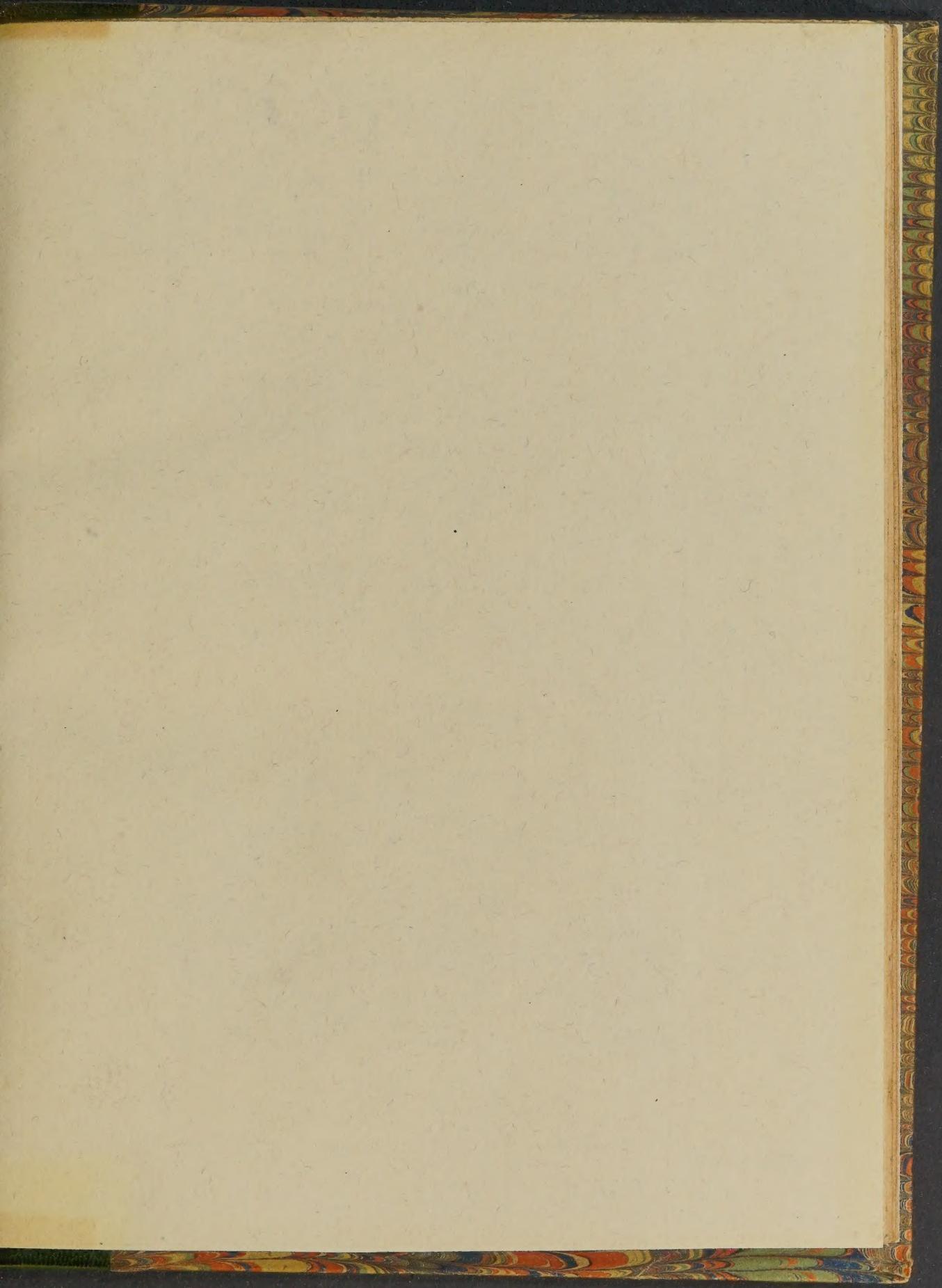


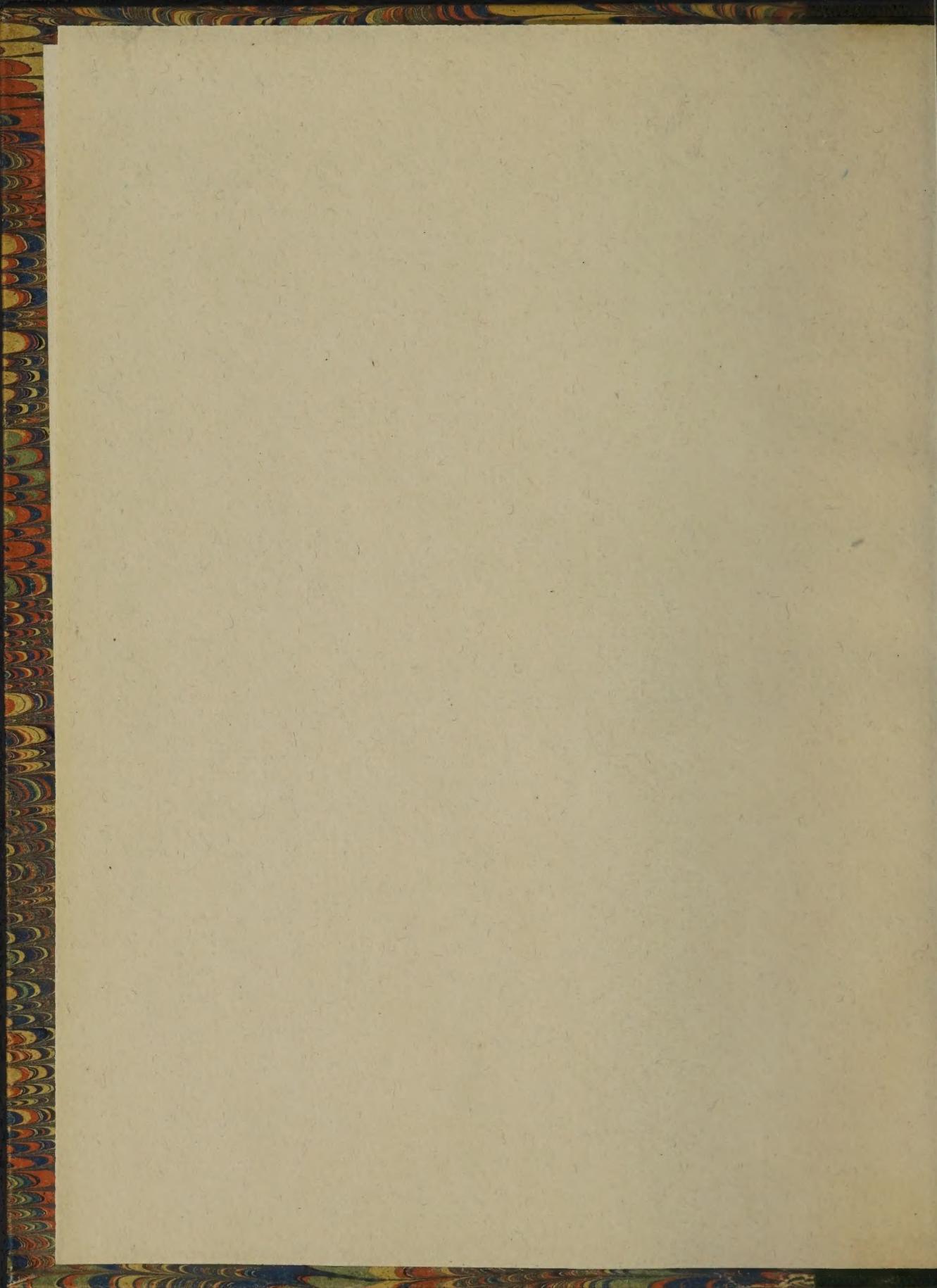
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An Anniversarie
MEMORIALL
OF
ENGLANDS
DELIVERY FROM

The Spanish Inuasion :

DELIVERED IN A
Sermon on *Psal. 48. 7, 8.*

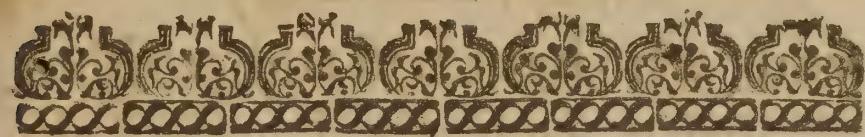
By THOMAS GATAKER B. of D.
and Pastor of Rotherhithe.



LONDON,

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Golden Lion in Pauls Churchyard. 1626.

ПРИЧЕСКА
ДЛЯ ОМЕНИ
НО
ЗОНАРДИ
МОЛЧАНИЕ
ДЕЛУНГ
АНИСИЯ
СЛОВА САМОНА



TO THE
WORSHIPFULL
HIS VERY LOVING
Friend *M. Thomas Chapman,*

Sonne and Heire to the Religious
Founder of this Exercise.

Worthy Sir,

MHAT your selfe; and others with your selfe haue through your means formerly by word of mouth heard from me, you shall now vpon your second request receiue here in writing. I should not haue deemed it worthy the reseruation, but that it pleased

A 2 you

The Epistle Dedicatory.

you (who haue best right to it) to require it. In scatterd notes only (like *Absyrtus* his limmes) I had the summe and heads of it; which I haue againe here recollected, & cast (as neare as I could) into that mould and frame that it was deliuered in at first. If much seeme missing of that little grace that it then had, it must be remembred, that the liuelesse letter for viuacitie and efficacie commeth farre short of the liuing voice. As it is, you haue it, and no more then your owne in it, from him, who for your pious building on your worthy Fathers foundation in this kinde, doth deseruedly affect you, and shall alwayes continue

Tours to be commanded in the Lord,

THO. GATAKER.



TO THE READER.



E pleased (good Reader) to understand in few words the occasion whereupon this Sermon was preached, and thou wilt iudge it to be a kinde of necessitie to make that publike to the common view, which was first intended for the eare onely of a priuate Auditory. There is, we see, too great and generall a want (in these our dayes) of monuments and memorials of that miraculous deliuernace which God wrought for this Land in 88. When Tongue and Pen, Pulpit and Presse are silent for that, we may expect the stones to cry out against vs, and to celebrate that praise to God whereof we are neglectiue. But mans memory being a table booke to register acts passed, and not able to comprebend all

To the Reader.

that is to be recorded therein, when new things
of note come to be imprinted in it, the old are
wip't out : so God affording vs a daily supplie
of new preseruations, those other which we
haue formerly receiued grow quite out of date,
are rased out, and buried in obliuion. Therfore
to reuiue this blessing (which ought neuer to be
forgotten) amongst the rest in this Land, and
for it to eternize Gods praise amongst vs, it
hath beene religiously prouided by Mr. Tho-
mas Chapman (sometimes a worthy Citizen)
that yeerely three Sermons shall be preached in
the Church of St. Pancrass in Soper-lane,
where he lately liued a well deseruing parishi-
oner : One of the Sermons to be preached No-
uemb. 17. in thankfull remembrance of the
coronation of that Virgin Quccene E L I Z A-
B E T H of famous and neuer-dying memory,
with whose gracious gouernment accompanied
much happiness to our kingdome ; but this as
chiefe of all, (Icil.) the establishment of that
truth of the Gospell & discipline of the Churc
which we now enjoy vnder our dread Soue-
raigne Lord King C H A R L E S (whom God
long preserue a religious Defender of this
truth and peace amongst vs.) Another Ser-
mon

To the Reader.

mon to be preached August 12. for our deliuerance from that Spanish Armado (in which course this Sermon was preached.) A third Nouemb. 5. for the preseruation of our King and State from that damnable powder-plot as yet vnparralleld in any age since the world began. In each of these we may behold Gods goodnesse: first in bringing vs to the glorious light of the Gospell by making that Queene a Mother ouer his Israel and a Nurse ouer his Church: neither was it lesse goodnesse in him to preserue vs in this happy state, then to conferre it vpon vs; and this he hath done maugre the malice of our enemies, who haue not wanted both power and policie in these their attempts, yet when they were strong and many, our God was mightier than they, and there were more with vs than against vs: when they had laid their plots and traines, God confounded the wicked imaginations of those Achitophels, and let them fall into the pit they had digged for others. This good man, famous in his generation, in thankfull remembrance to God of these three blessings, in his life time solemnly obserued three Sermons, and hath left large Legacies at his death for their continuance

To the Reader.

continuance vnto posteritie ; that in succeeding ages fathers may declare vnto their children how great things God hath done for vs in the old times before them. By this godly care of his, he hath built himselfe a monument of fame to remaine longer than those Ægyptian Pyramides, or that Pillar which Absalom reared vp in the Kings dale for the perpetuitie of his name vpon earth. Thus they that honour God, God will honour them ; in seeking the glory of Gods name, God hath made an honourable memoriall of his name to redound vpon his owne head. He was second to none, being the first Founder (of late) of this pious act : but I hope he shall not stand alone, but that there will be many found to second him hereafter in so good a worke worthy the imitation. So now (Reader) I commit this Sermon to thy perusall : whilst in it thou seest Gods wonderfull workes which he hath done for our Nation, or what good soever thou shalt reape else in this Exercise, be thankfull to God and pray for the Author.



PSALME 48. 7, 8.

7. As with an East wind, thou breakest the Ships of Tarshish; so were they destroyed.
8. As we haue heard, so haue we seene in the Citie of the Lord of Hoasts, in the Citie of our God: God will establish it for euer.
Selah.



S in all well-gouerned States there ^{are} **זֶבְרוֹנָה**^a **רַבְרוֹנָה**^b **סִגְרַת**
are publike ² Registers, and Re-
cords, that the memory of Judge-
ments and Acts may not perish:
So hath God in mans Soule ere-
cted a Register, to wit, the facultie
of ^b Remembrance, for the preservation of such ob-
currents, as are of weight, and may be of use for the
direction of mans life.

lio Georg. l. 2. ubi actus publici continentur. Seru. ^b Memoria est vis animæ accepta retinens,
præterita repetens, elapsare colligens. Aug. nom. de sp. c^r an. c. 37. Omnia rerum thesaurus,
& custos est memoria. Ibid. c. 34. Memory is the storehouse of the Soule, and the Regi-
ster of the Minde. Morton threefold state of Man, l. 2. c. 4. §. 1. The Memoratiue fa-
cultie is the Cardian and Register of all species and images apprehended by the sense,
and reserued and sealed vp by the Imagination. charon of Wisdome, l. 1. c. 12. Hoc est
quod Scalig. de subtil. exerc. 307. S. 2. Imaginationis Memoria seruatrix est. Acceptas enim spe-
cies ab imaginatione reponit, conduque in thesauris.

ENGLANDS Deliuerie

But this Register is very much abused by the greatest part of those that haue the custody of it. For if the Records that the most enter therein, and keepe there, were surveyed, ^cthere would be found filed there large rolls fraught with triuolous and froathie stiffe, of little weight, and lesse vse, yea (it may be) with much filthy, and vnsauoury matter, ^dnot once to be mentioned, much lesse to be remembred: scarce any script, or scroll of ought, that is ought worth, or worthy to be entred in so ^eroyall ^fRegister.

Now if any thing deserue to be there carefully recorded, that it may by that meanes be transmitted to posterite, it should be ^fGods word, and his works, his extraordinary *Acts* especially either of *Judgement*, or of *Mercy*. For the former, the Prophet *Ioel* willeth the people of his time, both to record them themselues, and to cause their *Children* to record them, and them also to relate them to their posterite. ^gTell it you to your *Children*; and let them tell it to their children; and their children to those that rise in their roome. Of the latter saith the *Psalmist*, ^hAsaph, or who euer he were; ⁱHe commanded our Fathers to teach it to their *Children*, that posterite might know it, and the *Children* that are yet unborne might declare it to their *Children* hereafter; that Gods works might not be forgotten.

In which kinde the pious, and religious *Act* of ^kthe Founder of this *Exercise* is very much to be commended, who hauing culled out three principall *Acts* of Gods extraordinary *Mercy* exhibited to the Land wherein we liue, as great as any euer vouchsafed.

^c See Bern. serm.
parv. I. Morton
ibid. §. 2. and
Marbury of
Repentance.

^d Ephes. 5.3,4.

^e Archivum plane
regium, in modo etiam
diuinum.

^f Psal. 105.5.
^g 111. 2,3,4.
Malac. 4. 4.

^h Ioel 1. 2.

ⁱ Asaphi Psalm³. Inn.
A Psalme of A-
saph. Reg. Bibl.
for Asaph. Genev.
^j Psal. 78.5,6.

^k Mr. Thomas
Chapman.

from the Spanish Inuasion.

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sased to any State whatsoeuer, hath established a
¹ Solemne Anniversarie Memoriall of them to per-
petuate them to all posteritie.

To my Lot is fallen that ^m admirable Deliverance
in 88. from that ⁿ Invincible Armado, as it was then
stiled and termed.

For the remembrance whereof, and of Gods mer-
cy in it, I haue made choice to intreat of some ^o par-
cell of this Psalme, not vnbefitting (as you may
soone see) the present occasion.

The Psalme, is a Psalme (not so much ^p εὐχαέσμας,
as ἐμμνίον, and ^q ἵκτυρετηδος) of Praise and of Tri-
umph.

Of the praise of God, and his goodnesse to his
Church.

Of triumph ouer Gods enemies, and the enemies
of his Church.

The ^r Praise of God, and his goodnesse to his
Church, is laid downe from the first verse to the
fift.

The speciall ground of this praise ^s a victorie
through his assistance atchieued against his enemies,
and the enemies of his Church is, by way of triumph,
related from the fist verse to the tenth.

And in the Relation hereof there is,

First ^t the enemies Attempt; and therein

1. Praparatio; their preparation; Conuenerunt 1. Praparatio.
pariter; they met together.

2. Expeditio; their expedition; Progressi sunt pa- 2. Expeditio.
riter; they wents on together.

Secondly, the issue, and euent of it: not like that 2. Euent.

¹ Mīngulū n̄ yā-
vīyey ēv iauay.
Occasion.

^m Ostoē fīm° oēta-
uus mirabilis annus
Clade Papistorum,
faustus ubique pīs.
Fulk. in Rh. m.

ⁿ The invincible
Nauie. See Hack-
luit's relation.

Text.

^o Psal. 48. 7, 8.

Summe of the
Psalme.

^p Piscat.

^q Iunius.

Parts 2.

Part 1.

Praise.

^r Verse 1.-5.

Part 2.

Triumph.

^s Verse 5.-10.

Relation.

I. Attempt.

^t Verse 4.

1. Praparatio.

ENGLAND'S Deliverie

^a Sueton. Cæs. 37. of Cæsar. ^b Veni, vidi, vici; I came, I saw, I ouercame: Sic de Pompeio. ^c thenienses, Πλεγα-
δονικοι, Πλεγα-
δονικοι, Εισρουεν,
εγκημποκεν.

Degree 1.

* Verse 5.

Degree 2.

Degree 3.

Degree 4.

Degree 5.

* Vers. 6.

Degree 6.

Degree 7.

* Verse 7.

* טרנָה

unde Græ. δι-

δαστα, quasi δι-

εγων, Brought.

Oceanus, sed pecu-

Application.

liariter Mediterra-

neus, & regione

Tariss, i. Cilicia,

quam alluit.

* Verse 8.

Illustration.

* Psal. 44. 2, 3.

& 115. 1.

* Verse 8.

but, venerunt, viderunt, veriti sunt, victi sunt: they
came, they saw, they were overcome, with astonish-
ment, with feare, with defeature.

1. ^x Contemplati sunt; they but viewed the Land
that they came to inuade.

2. Obstuuerunt, they wondred that they were
able to make head against them.

3. Conturbati sunt; they were troubled, disaraied,
disappointed.

4. Festinauerunt; they made all the haste they
could to be gone.

5. ^y Timor eos apprehendit; they were full of feare,
& affrightment, when they found not free passage.

6. Et dolor, ut dolores parturientis; they were sur-
prised with paines, being thus cast into such streights
and distresses; like a woman in her trauell.

Lastly, ^x Euro conteris naues Oceani; they were
discomfited, and destroyed, as the Ships of the ^y Le-
vant Seas are, when with a furious East-wind they
are bruised, and battered, and broken to peeces a-
gainst the rocks.

If I should say no more, but adde only the words
following: ^a Prout audiuimus, & vidimus; What we
haue heard with them, we haue seene done for vs; it
were a very pregnant description of this our deli-
verance. But somewhat more must be said, that we
may learne what vse to make of it.

The Relation of this Victorie atchieued for them
by God (for ^b to him alone it is ascribed) is here
further illustrated.

i. By

1. By a report of what was past: the words seeme to haue reference not to the ^a predictions of Gods Prophets, but to former examples rather of the like done for Gods people: What we haue heard done in our fore-fathers time for them, we haue seene done in our daies for vs.

2. By a promise of further future protection. God will establish it for euer.

And their thankfulness followeth in ^c the next Verse: (that which we through Gods mercy suruiue to doe this day) We recount, or meditate on thy mercy, ô Lord, in the middest of thy Temple, that is, in the middest of the Congregation there gathered together.

^d promissionibus, vidit in exhibitionibus. Verum isti plerique sensum mysticum sequuntur.
^a Ab exemplis antegressis. Chrysost. Beza. Buchan. Hessec. Sic Psal. 44, 1. utrumque ponunt Calv. Muscul. Iun. = Verse 9.

Thus you see briefly the Summe, and the Substance, as of my Text, so of the former part of the whole Psalme.

I come now to some Instructions that out of it may be obserued.

The first of them is this.

^f Quarunt ruinam, qui ruinam cogitant.

They bring destruction vpon themselues, that seek the ruine of Gods elect. ^g The wicked (saith the Psalmist) practiseth against the righteous; and seeketh occasion to slay him. But the Lord the whiles laugheth him to scorne: for he seeth that his day is comming.

^h The wicked haue drawne their sword and bent their bow, to overthrow, and destroy those, that be of an upright conversation: But their sword shall be sheathed

1. Report.

^d Ab adiuncta prædictione, & promissione diuina. Piscat. Ita & R. Kymchi. Amb. Apollin. Aug. Ruffin. Theodore. Euseb. Lomb. Cassiod. Hug. Lyr. Bucer. Brent. Moller. Strigel. Loff. &c.

2. Promise.

Thankfulness.

unde Aug. O beata Ecclesia, quodam tempore audisti;

quodam tempore

vidisti: audiuit in

ENGLANDS Deliuerie

in their owne side ; and their bow shall be knapt in two
 1 Isai. 41.11,12.

¹ All that prouoke thee (saith God by the Prophet Esay to his people) shall be confounded, and brought to nought; all that contend with thee, shall perish. Thou shalt seeke them, and shalt not finde them. All that striue with thee shall be as nothing : all that warre upon thee, as a thing of nought. And ² I will make (saith God by the Prophet Zachary) Ierusalem as a cup of rancke poison to all those that besiege her ; which when a thirstie man lighteth vpon, and swalloweth downe suddenly, hee findeth his bane in that, that hee hoped to quench his thirst with. ³ I will make Ierusalem an heauie stone to all people ; such a one as ⁴ shall crush to peeces all that attempt to lift it, or to remoue it : so shall she teare to peeces all that attempt to stirre her, though all the nations in the world should ioyne together against her. ⁵ I will make the Princes of Iuda like coales of fire among seare-wood, and like a firebrand in a sheafe ; & they shall devoure, & destroy all the people that beset them on the right hand, and on the left.

The Reason hereof:

1. *Dei qui Ecclesiam impitant, Deum petunt.* They that fight against Gods Church, ⁶ fight against God himselfe. ⁷ They persecute not you so much, as Christ in you, saith Saluian. ⁸ Saul, Saul (saith our Saviour) why doest thou persecute me. And in so doing, they doe but as one (saith the Comick) ⁹ that beateth a stone, and spoileth his hand ; or ¹⁰ as the beast that

Reason 1.

ο Θρονα χειρ.
Act. 5. 39. &
Tertull. ad Scapul.

¹¹ Non tam vos,
quam Christum in
vobis persequuntur.
Saluian. de prouid.
lib.8. cap.4.

Patitur enim in vobis Deus. Martial. epist. 2. c. 18. ¹² Act. 9. 4. ¹³ Verberare nos lopidem nelidas manum. Plaut. Circul. 1. 3. ¹⁴ Acts 9.5. Πλέος κέντρα κωλον εκτείνεις. Aeschyl. Prometheus. Ποτὶ κέντρον δὲ τοι λαχτίζειν τελέστη ὀλιδνεῖς οἴμοι. Pindar. Pyth. 2. Συμμενεῖς τεῖς κέντρα λαχτίζοιμι διντός ἦν Θεός. Eurip. Bacch. Que inscitia est, aduersum stimulum calces ? Ter. Phorm. 1. 2.

spurneth

from the Spanish Invasion.

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spurneth at the goade, that he was pricked with ; ^c he maimeth but his foot by it, & getteth a worse wound ; or ["] as the Boare, that runneth fiercely vpon the Speare, and so receiueth into his body the whole weapon that the Hunts-man holdeth. ^x Why (saith the Psalmist) doe the Nations rage, and the people keepe such a coile to no end ? The Kings of the earth band themselues together , and the Princes assemble themselves together, against the Lord, and against his Anointed ? Therefore against the Lord himselfe, because against the Lords Anointed. And as ^y he that riseth against the Lords Anointed, riseth against the Lord by whom hee is anointed : So they that rise against the Church of God, rise against God himselfe, whose Church it is ; ^z Because thou ragest against mee (saith God to Senacherib) therefore I will put my ring in thy nose, and my bit in thy iawes, and bring thee backe the same way thou cameſt. ^a Keepe me (saith David) as the apple of thine eye : hide me under the shadow of thy wings. They that deale with them, deale with those that are as deare vnto God, as the very apple of his eye, that that the eye-sight consisteth in ; And therefore saith God, ^b I will be as a wall of fire about Ierusalem (hee saith ^c not, saith Theodore, a wall of stone, or of brasse, but of fire, that it may both fray afar off, and keepe off too at hand ; that may not onely protect them, but destroy those that assault them) because ^d he that medleth with you, medleth with me, euuen with ^e the apple of mine eye.

2. ^f Lex talionis verè lex aquissima. The Law of

^f Αἴκε μάτοι τὰ καὶ ἐπεῖς, δίκη τὸν ἴδια γέροντο, Πυθαγ. an Radamanth. Ariost. ethic. lib. 5. cap. 5.

^t Οὐ μέρος νέργα
λατικῶν ἰδίων
πόδας αἰχματεῖ.

Schol. Aeschyl. Si
stimulos pugnis ex-
dis, manibus plus
dolci. Plaut. Tru. 1.
4. 2. vide & Chry-
soft. in Psal. 11.

^u Κατάδεσπ οἱ
οὐών οἱ δραcontes
εἰ μέρος τὸ ξίφος
οὐδὲ γοντα μέχεται
αὐτὸν τίνει τὸ
πληγὴν πολε-
μον. Greg. Naz.
ad Eunom. 5.

^v Psal. 2. 1,2.

^y Qui insurgit in
Christum Domini,
insurgent in Dominum
Christi. Sic Psal.

89.51.

^z Esai. 37.29.

^a Psal. 17.8.

^b Zach. 2.8.

^c Non saxeus, non
abeneus, sed igneus,
qui & cominus ar-
ceat, & eminus
terreat. Thco. in
Zach.

^d Zach. 2.5.

^e Ad exprimendam
teneritatem pie-
tatis sue, tenerrimā
(sic & charissimā)
partem humani
corporis nominavit,
&c. Saluian. de pro-
uid. l.8.5.4.

Reason 2.

^s Οὐ δεινὰ τα-
χεῖν δεινὰ τοῦ
εἰργαζένες. Πα-
τέριν τὰ δεινὰ δει-
νὰ δεῖ εἰργαζέ-
νες. Ρέζον τε πάντη
ματέριν ἔσται.

Pindar. Nem. 4.
Quod quisque fecit,
patitur. Sen. Herc.
fur. 3. 2. Non est ini-
uria pati, quod
prior feceris. Sen.
de ira, lib. 2. cap. 30.
- neque enim lex
iustior ulla est,
quam necis artifi-
ces arte perire sua.
Ouid. amor. l. 1.

ⁿ Iam. 2. 13.
ⁱ Ελεθός τὸς θεοὺς
τὸς ὄμοιος δικαιο-
εις αὐτοῦ δοθεῖ, καὶ
τὸν θεός τὸν α-
νοίχτην τας. Clegn
apud Thucyd. l. 3.

^k Misericordiam
qui non praefat al-
teri, tollit sibi.

Petr. cbrisol. ser. 42.
^l Τὸν τρεπτῶν αὐ-
τὸν πονητού θεῖ
τῷ Θεῷ, πονητού
πυθία. Pythia

Glauco apud Herodot. lib. 6.

^m Decrenisti facere? iam perfecisti. August. de verb. Dom. 43.
ⁿ Voluntas faciendi reputatur pro opere facti: & actionis criminis cogitatio condemnatur. Pe-
lig. ad Demetr. ^o Nam scelus intra se tacite qui cogitat ullum, Facti crimen habet. Iuuen. sat.
13. ^p Iosu. 24. 9. ^q Fieri dicitur, quod tentatur aut intenditur. Riber. in Amos 9. 5. ^r Que
quia non licuit, non facit illa facit. Ouid. amor. lib. 3. el. 4. Non dicam pudicam, que aut legem, aut
virum timuit: non immerito in numerum peccantium refertur, que pudicitiam timori praesitit,
non sibi. Sen. de ben. l. 4. c. 14. ^s Matth. 5. 28. ^t Ἡδὲ γὰρ τὸν διερωταν υοχήι δέτι. Clem.
Rom. constit. Apost. l. 1. c. 1. ^u ^v Iohn 3. 5. ^x Quantum ad te pertinet, occidisti, quem odisti.
Aug. homil. 42. ^y Res mira: ille viuit, tu tamen homicidas; illa casta est, tu tamen adulter es.
Aug. de verb. Dom. 46. ^z de 10. chord. 3. ^{aa} de temp. 237. ^{ab} homil. 5. ^{ac} 40. ^{ad} 42. sed ^{ae}
Cncil. Tolet. II. c. 4.

retaliation, or like-recompence, is most equal. ^s It
is not euill, that they suffer euill, that haue done euill to
others. ^t There shall be iudgement (saith S. James)
without mercy to those that would shew no mercy. ⁱ It
is no cruelty to vse them cruelly, that haue shewed
cruelty to others. For ^k he excludeth himselfe from
mercy (saith Chrysologus) that denieth it to another.
^l But they stand guilty of destruction that haue ^m a
purpose to destroy. For ⁿ the bare will alone goeth
with God for the work, and the very endeavour, desire,
yea or ^o thought, for the deed. ^p Balak rose, and fought
with Israel, saith Iosua. And yet the story saith no-
thing so. But ^q that is said to be done, that is either
intended, or attempted, saith Ribera. He did it not,
only because he durst not: and the woman (saith
the Heathen man) ^r that doth not euill, because shee
dare not, when she would do it, if she durst, though
she doe it not, yet she doth it. ^s He that looketh but on
a woman to lust after her (saith our Sauiour) ^t hath
already in his heart committed adultery with her. And,
^u ^v He that hateth but his brother, (saith S. Iohn) ^x hath
already murthered him in his heart. ^y A strange mat-
ter (saith S. Augustine) the man is aliue still, and yet
thou art a murtherer: the woman is honest, and yet art

thou

thou an adulterer. ^z The minding then of destruction, maketh a destroyer. ^a He is guilty of it that doth but intend, or attempt to destroy: and deserueth himselfe to be destroyed. ^b If a witnessse (saith God) shall rise against a man to take his life away from him, you shall euen doe vnto him (not, as he did, but) as he would haue done vnto his neighbour.

The second point of Instruction.

Creaturæ Deo dilectis militant.

Gods creatures fight for those that are Gods; for those that loue him, and whom he loueth; against the enemies of his Church. ^c The Frogs, Flies, Lice, Locusts, &c. fought for Gods seruants against Pharaō, and his people. ^d The Starres from heauen fought in their courses against Sisera: and the riuer Kisson sweeped his armies away, as the Red Sea had done Pharaō's before. ^e The Sunne stood still to assist Ioshua in the pursuit of the Canaanites: and ^f the haile-stones slew more of them than the sling or the sword did. ^g And as herewith the East-wind doest thou dash to peeces the Ships of the Mediterranean Sea; So ^h the winds fought for Theodosius in that famous battell against Maximus, carrying the darts, and arrowes of his companies full into the faces of their enemies, and returning backe those of their enemies vpon their owne bodies: That which euen ⁱ an Heathen Poet admiring, brake out into that speech; ^k O how highly art thou belonod of God, whom the heauens fight

^l non solum quæcunq; in eos iaciebantur concitatissimè raperet, verum etiam ipsorum tela in eorum corpora rectorqueret. Aug. de ciuit. l.5. c.26. ⁱ A Christi nomine alienus. Aug. ibid. ^k On nrum dilectis Dco, cui militat Ether; Et coniurati veniunt ad classica venti! Te propter gelidis Aquilo de monte processis Obruit aduersas acies, renolutaq; tela Veritatis in autores & turbine repellit hastas. Claudianus 3. Coss. Honor.

^z Latro est etiam
antequam manus
inquiet, qui ad
occidendum arma-
tus est, & habet
spoliandi, atque in-
terficiendi volun-
tatem. Sen. de be-
nef. l.5. c.13. Illo is
homicida venenum
quo miscet die.
Idem de consan-

c.7.

Instructiō 2.
^a Potest aliquis no-
cens fieri, quamvis
non noccat. Omnia
scelera ante effectū
operis, quantum
culpa fari est, per-
fecta sunt. Sen.
ibid.

^b Deut. 19. 19.

^c Exod. 8. & 9.
& 10.

^d Iudg. 5. 20, 21.

^e Iosua 10. 13.

^f Exod. 14. 27, 28.

& 15. 4.

^g Joshua 10. 11.

^h Vers. 7.

ⁱ Milites nobis qui
aderat, retulerunt,
extorta sibi esse de-
maritus quæcunq;
iaculabantur, cum
à Theodosii partib;
in aduersarios ve-
hemens tentus iret;

for ; and the Winds as thy confederates come in to assist thee ! To thine aid came the boisterous North-wind downe from the Hills, and bare downe before thee the troopes that came against thee, with whirling blasts repelling their speares, and retorting their arrowes, and darts upon their owners.

The Reason hereof.

Reason 1.

¹ Psal. 50.5.

^m Κοινὰ φίλων
τιμά. Eurip. Elecfr. & Poenifl. &
Orest. Amicorum
inter se communia
sunt omnia. Ter.
Adelph. 5.3.
ⁿ 1 King. 22.4.
^o 2 Chron. 18.3.

^o Dominus exerci-
tuum. Amos 4.13.
verse 8.

^p Vide Davidem
Kischi in Radic.

^q חילוּת
בְּעָלָה
הַיּוֹתָה
מִתְחָ

^r Copie iam infe-
rirres, quam su-
perne. Mercer.

^s Psa. 34.7.

^t Puis assident;
impios obfident.

Ambros. in Psal.

^u Reason 2.

^x Psal. 119.91.

^y Psal. 104.4.

1. The Saints are in league, and confederacie with God. ¹ Gather me my Saints (saith he) that haue made a league with me. Now as Princes that are in league of amity together, may haue the ^m free vse of either others forces at need : ⁿ My horses (saith Iehosaphat to Ahab) are as thy horses ; and my people as thy people : thou mayest vse them as thine owne. So the godly being in league with God, may haue all his forces, and armies for their helpe, and assistance, whensoever need shall be. And what are all the Creatures but Gods hoasts ? He is ^o the Lord of Hoasts : and (as ^p the Rabbines well obserue) hee hath two generall troopes, as his horse, and foot, ^q the upper troope, and ^r the lower troope, or ^t the creatures aboue, and the creatures beneath, all ready prest to be employed, in warres, either defensiuе, or offensive, for the safegard of his fauourites, or the destruction of their opposites. Euen ^s the Angels themselues (saith the Psalmist) pitch their tents about those that feare God, &c. ^u they lye in garrison, about the godly, to defend and deliuer them ; they lie in campe against their enemies to offend, and to destroy them.

2. What are the Creatures, but Gods Sergeants at Armes to arrest, and attach Rebels ? ^x All the creatures (saith the Psalmist) are at his seruice. ^y The winds,

from the Spanish Inuasion.

II

winds are his messengers, and the fire and flame his ministers. And ^a the haile, and snow his officers, and the executioners of his word: they serue him all, and they do his will, though ^b they know not what they doe. But they rebell against God himselfe (as we haue heard ^b before) that are vp in armes against any of those that be his: whom he hath vndertaken the protection of; and concerning whom he hath giuen so expresse a charge by the Psalmist,

^c Touch not mine Anointed; that is, any one of mine holy ones. The place is commonly misvnderstood; not spoken of Kings directly (though ^d concerning them also, as being in a more speciall maner ^e Gods Anointed;) but to Kings (^f He rebuked euēn Kings for their sakes) in the behalfe of his Saints, by him ^g spiritually anointed to be ^h Kings, and Priests to him. These being in such maner his, the Creatures are all as his Purseuants, and his Sergeants at Armes to apprehend, and attach them all that make head against them, and ⁱ against himselfe in them; and either to bring them in, or to make his charge good vpon them, by destroying them, as he did ^k Senacheribs host, in the place.

The third Point of Instruction.

Est civitas Dei, Deus quam protegit.

It is the Citie of God, that ^l God thus protecteth. ^m In the Citie of the Lord of Hoasts; (saith my Text) in the Citie of our God. And before, ⁿ Great is the Lord, and greatly to be praised in the Citie of our God:

^o In her Palaces it is that God is knowne for a sure retreat. It is ^p Ierusalem, that God is a wall of fire about. And vpon them it was that ^q fire fell downe,

C 2

and

^a Psal. 148. 8.

^b Nec operis sunt
conscie. Bern. de
grat. & lib. arb.

^b Point I.

Reason I.

^c Psal. 105.15.

^d 1 Sam. 24.7.
& 26.9, 11.

^e Psal. 89.20.

^f Psal. 105.14.

^g 2 Cor. 1. 21.

^h Apoc. 1.6. & 5.
10. & 20.6.

ⁱ Pet. 2.9.

^j In seellantur vos
& in vobis Deum.
Saluian. de prouid.
1. 8. c. 4.

^k Esai. 37. 36.

Instructio 3.

^l Esai. 37.35.

^m Verse 8.

ⁿ Verse 1.

^o Verse 3.

^p Zech. 2. 5.

^q Apoc. 20.9.

ENGLANDS Deliuerie

and devoured them, that beset the beloved Cittie.

The Reason hereof.

Reason 1.

^x Psal. 132. 14.

^x 2 Sam. 5. 9.

Reason 2.

^x Deut. 9. 29.

^u 1 King. 21. 3.

Reason 3.

^x Esai. 5. 7.

^r Esai. 27. 3.

Reason 4.

^x Cant. 4. 12.

Obiection.

1. It is the place of Gods residence, where hee especially resideth, ^x This is my rest for euer (saith he) Here will I dwell, for I take delight in it. And Princes, though they haue a generall care of their whole kingdome, yet ^f a more speciall care of the places of their principall abode.

2. It is Gods inheritance. ^x They are thy people and thine inheritance, saith Moses. And we know how loth men are (witnesse ^u Naboth the Jisrelite) to lose, or to depart with their inheritance, or any part of it.

3. It is Gods Vineyard. ^x Surely the Vineyard of the Lord of Hoasts is the house of Israel; and the men of Iuda his pleasant plantation. And his Vineyard hee saith ^r he will keepe, and watch continually night and day, without any moment of intermission, that no enemie assaile it, that none breake into it, to make spoile and hauocke of it.

4. It is Gods Garden. ^x My Sister, my Spouse, is as a Garden inclosed. And we know how carefull men are of any place to fence and pale in their Gardens, whatsoeuer place else, field, or Orchard, they suffer to lie open. Nor let vs thinke that God hath any whit lesse care of his, which hee delighteth so much in.

But how commeth it to passe then (may some say) that the Psalmist complaineth in that manner? O Lord the Heathen are come into thine inheritance, they haue made Ierusalem an heape of stones, &c.

from the Spanish Inuasion.

13

I answer. 1. ^a Beth-el sometime becommeth
^b Beth-auen. ^c The faifthfull Citie sometime turneth
Harlot. And it is iust with God then ^d to cast her
off; ^e Shee kept not covenants with me, and I cast her
off, saith the Lord.

2. Gods children sometime grow ^f wanton, and
prouoke God to wrath. In which case God vseth
the wicked as ^g rods, and scourges to correct them
with. ^h Ashur (saith God by the Prophet Esay) is but
the rod of my wrath. ⁱ Euen they also (saith Gregory)
worke for him, yea, and for them (though ^k they
are not aware of it) that in such cases fight both
against him and them.

3. Euen in the deepest of their distresses God
ceaseth not to regard them: ^l Hee neglecteth them
not, when hee seemeth most of all to neglect them.
Though ^m Sion complaine that God had forgotten
her: yet God assureth her that ⁿ he could no more for-
get her, than any Mother could her childe. ^o He carried
her picture about him engrauen on the palmes of his
hands, and her wals were euer in his eyes. And, ^p Al-
beit (saith God) I haue cast them far off among the Hea-
then, and haue scattered them into many countries, yet
will I be as a little ^q Sanctuary unto them in all places,
wheresoeuer they shall become.

And so passe we to the fourth, and last point of
Instruction.

Ecclesia Dei, nunquam dimouebitur.

^r Gods Church maugre the ^s malice of all her ^t ma-
ny, and ^u mighty aduersaries, shall neuer be vtterly
rooted out, or destroyed. ^v They that trust in the
Lord shall be as mount Sion, that standeth fast, and can-

Solution 1.

^a The house of
God.
Gen. 28.19, 22.
^b The house of
vanitie.
Hos. 5.8. & 10.5.

Solution 2.

^c Esai. 1. 21.
^d Esai. 50. 1.
Ier. 3. 8.
^e Heb. 8. 9.
^f Hesh. 4.16. T.m.
quam indomita in-
uenca. Quæ velut
latis equa trimis
campis ludit exult-
tim, metuitq; tangi.
Horat. car. 3. 11.

Solution 3.

^g Utitur Deus cre-
atura rationali, sed
maleuola tanquam
disciplina virga.
Bern. de lib. arb.

^h Esai. 10.5.

ⁱ Eius consiliis mi-
litant, etiam qui ei
consiliis repugnant.
Greg. mor. 1. 6. 6. 14.

^k Esay 10. 7.

^l Deus siros non neg-
ligit cum negligit.

^m Esai. 49.14.

ⁿ Ibid. 15.

^o Ibid. 16.

^p Ezek. 11. 16.

^q Esai. 8. 14.

Instruction 4.

^r Psal. 25.19.

^s Psa 3.1. & 69.4.

^t Psal. 18. 17.

& 69.4.

^u Psal. 125.1.

* Matth. 16.18.

^y Apoc. 2.5.

^z Esai. 60. 19,20.

^a Apoc. 12.14.

^b Heb. 11.38.

^c Apoc. 12.14.

neuer be remoued. ^x Upon this Rocke (saith our Sauour) will I build my Church, and the gates of Hell shall neuer preuaile against it. The ^y Candlesticke may be remoued from place to place; but ^z the light it selfe can neuer be put out. The ^a Woman may be hunted, and chased into ^b the Wildernesse; but neuer druiuen vtterly out of the World. In the very Wildernesse will ^c God prouide a place for her, where shee shall be safe, and finde succour, till it please him to bring her abroad againe.

Reason 1.

^d Verse 8.

^e Psal. 46.5.

^f Zach. 2. 5.

^g Psal. 125.2.

^h Cœli sancti &
iusti: sancta anima
omnes, in quibus
habitab Deus, &
qua facte sunt se-
des eius. Aug. in
Psal. 18. & 49. &
67. & 96. & 122.
Esai. 57.15. & 66.
1.2.Cœlum Ecclesia
est.Tychon.in Apoc.
11.19. & 12.1.

Reason 2.

ⁱ Matth.16.18.

^k 1 Cor. 10.4.

^l Psal.18.31.

^m Esai. 26.4.

ⁿ 1 Cor. 3. 11.

^o Esai. 28.16.

^Q uod Bellarm-bla-
ßb. m. Papa tribu-
ii in p̄f. ad lib.
de Pont. Rom.

^p Matth. 7. 27.

The Reason hereof.

1. ^d God establisheth it, (saith my Text) and therefore standeth it fast for euer. ^e God is in the middest of it: and therefore shall it not stir. Yea ^f he is not in the middest of it only, but round about it too. ^g As the Hilles stand about Jerusalem, so standeth God about his people from henceforth and for euermore. He is about it to protect it; in the midst of it to support it. Hee that vpholdeth the Heauens, vpholdeth it: for this is indeed his ^h Heaven upon earth. And as soone may men, or devils pull downe Heauen it selfe, as destroy it.

2. ⁱ Christ himselfe hath built it, and he hath founded it vpon himselfe. For ^k hee is the ^l only true Rocke, the ^m Rocke of eternity; the only ^o sure foundation, that his whole Church is built vpon. And what he buildeth can by no created power be pulld downe againe; the house that is built vpon that Rocke cannot be ouerthrowne. ^p Though the winds rose, and the raine fell, and the flouds came, and beat all together upon that house, yet the frame fell not, because it was founded vpon that Rocke. It is Christs Master-piece;

peace; that that he would shew his Deity, his divine Power in. Would you haue me (saith Chrysostome speaking to the Jewes) proue vnto you, that Christ Iesus is God? what needs it? ¶ You your selues wander vp and downe, the whole world ouer, preaching, and publishing his Deity to all those that consider in what sort you continue, and yet continue too, euer since that impious act of yours, in the crucifying of him. You goe branded with deepe and conspicuous markes of his wrath, and vengeance wheresoeuer you abide. But would you yet see some other pregnant prooef of his Deity? Let this one serue for all. ¶ What herazeth, none can reare againe; what he reareth, none can raze againe. He pulled downe your Temple, and it could never be built againe. He hath built him a Church, and it could never be pulled downe againe. It is a memorable story, and the more remarkable, because recorded (besides diuers others of our owne,) by an Heathen man also, one no friend to Christians, a traducer of Constantine, and an admirer of Julian. Julian, that wretched Apostata, to spite the Christians, whom he had professed himselfe formerly to be one of, but now hated most extremely, ¶ called the Jewes to him, and asked them, why they did not now sacrifice as in times past they had wont to doe. They made him answer, that by their * Law they might not sacrifice anywhere but in the Tem-

^a Luke 21. 14.
Αλλα τις καὶ πλει-
τες, οὐγάδες καὶ
μεταράσται, τελέσ-
χονται πανταχοῦ,
ἴδων παρεργῶν καὶ
νόμουν καὶ πολιτείας
ηλλοτερωθόδοι, εἰ
αἰχμήν καὶ κολόσει
καὶ πυκνείᾳ. Chry-
soft. quod Christus
Deus. Eius ipsius,
cuius fuerunt ne-
gatrices, persecuto-
res, interfeciores,
ubique sunt testes.
Aug. epist. 59. & in
Psal. 39. & 56. &
58. & de temp. 31.
Nulla turpior ser-
uitus grauiorque,
quam seruitus Iu-
daeorum, quam quo-
cunque ierint posse
se trahunt, & ubiq.
Dominos offendunt
suos. Bern. de consi-
der. l. 1.

^r Ἀπερ ϕωδόμη-
στην ὁ δῆσις γείτονε.
καὶ ἀπερ ναδεῖλεν,
δῆσις ϕωδόμηστη.
Ωκεδόμητε τίνι
ευχαρισταῖ, καὶ ε-
δῆσις αὐτήν ναδε-

Kai τοι καὶ ταῦ-
τα κατελεῖν επιχείρουσαν· οὐτοις ἡγούμενοι.
καὶ εἰς εὐαγγελισταῖς εἰπεῖν· οὐτοις εὐαγγελισταῖς.
Chrysost. quod Christus Deus. ^t Greg. Naz. in Julian. orat. 2. Chrysost. contr. Ind. orat. 2.
& quod Christus Deus, & in Matth. hom. 4. Ambr. ad Thcodos. epist. 29. Thodoret. hist. eccl. 6. 3. c. 20. Cassiod. hist. tripartit. l. 6. c. 43. & alij. ^c Ammian. Marcellin. hist. l. 23. ^u Greg. Naz.
Chrysost. & Thodor. ^x Deut. 12. 5, 6, 12, 13, 14.

^y Tempium instaurare sumptibus co-
gi abat immodiciis,
negotiumq; matu-
randum Alypio de-
derat. Cum itaque
rei idem fortiter in-
staret, iuuaretque
provincie rector.

&c. Ammian. l. 23.

^z Oi δι πάντας θεούς καὶ χρί-
ματα καὶ τερα-
μιαν εἰς τὴν οἰκό-
δουλαν τερασθέ-
εντες. Theodor. l. 3.
c. 20. Χειεὶ πολλῷ
καὶ τεραμίᾳ σει-
τὸν ἔργον ἐπιλα-
πώρεν. Greg. Naz.
stelit. 2.

^a Αλλ' αἱ τὰ Θεῖ
τιμοῖς πάντων εἴσο-
διαστῶτες.

Chrysost. conir.
Iud. 2. Καὶ ἀμφί-
χειρος τὰ τὴν θεῖαν
δεξαμενά τιμήσαιν
νίκη παραγένεται
ποτέ. Esai. 14. 27.

Ibid.

^b Ανεροι βίαιοι
καὶ σρόβιλοι καὶ τα-
ταγίδες καὶ λαίδα-
πες πάντας αὐτούς
κρατοῦσσαν.

Theodor. l. 3. c. 20. *Vis magna ventorum repente spirans, tempestatesque ac procellae subiùd factæ, quicquid congregatum fuerat, disperserunt.* Cassiod. l. 6. c. 43. ^c Πλυρ Στο οὖτις δεμελίου ἐκπι-
σσοντα πάντας οὐτες ἀπλαστον. Chrysost. quod Christus Deus. Κατέφλεγε τι γδ πολλάς, καὶ
τῆς ἀκρίπε φιλονεκίας ἰσνον. Ibid. Metuendi globi flammarum propè fundamenta crebris
assultibus erumpentes, fecere locum exustis aliquoties operanibus inaccessum. Ammian. l. 23.
^d Horq; modo elementio destinatus repellente cessavit inceptum. Ibid.

against

ple at Jerusalem: which since therefore it was rui-
ned, they had ceased to sacrifice, and must so doe
till it were reedified. Hereupon Julian told them
that they should haue their Temple eft-soones built
againe, if they would; and to that purpose ^y hee
sent one Alypius into those parts furnished with
much treasure for the dispeeding of the worke, and
withall caused the Gouvernour of that Province to as-
sist him all that might be therein. Nor were the
Iewes therin backward, ^z who flocking together
out of all quarters, raised a great masse of money,
and prouided abundance of materialls, for the set-
ting forward of so much, and so long desired a
worke. But ^a no might, or industry of man is able
to preuaile against God, or to effect that, that he will
not haue done. When all things were prepared
now, and they began to fall to their businesse; First
there arose ^b strange stormes, & whirle-winds, that
dissipated, and spoiled their materials. And aftet
that, when yet they attempted to doe something;
^c fearefull balls of fire, not falling downe from hea-
uen, but bursting out of the very ground beneath,
and that so oft as they assayed to go on with their
work, ripped vp what they had wrought, and burnt
vp the work-men, in so much that none durst any
more approch the place, and so the very ^d elements
(saith that Heathen man) obstinately making head
kētōnēs dēfensas.

against them, they were at length enforced wholly to give over their enterprize. Thus was no power of man able to raise what he had ruined; nor shall any power ever be able to ruin what he hath raised. In stead of the Temple that he ruined hath he erected his Church; which vnlesse the Rocke may be remoued that it is built vpon, shall no power of man, or deuill be able euer to ouerthrow. Though all the wicked in the world, and all the Deuils in hell to them, conspire together in one, yet as soone shal they be able to drieue Christ himselfe out of heauen, as to destroy vtterly and root out his Church here vpon earth.

Thus you see then these foure Points of Instruction plainly, and evidently proued vnto you.

Recapitulatio.

Points 4.

1. That they seeke their owne ruine, that seeke the ruine of Gods children. Point 1.
2. That Gods Creatures are ready prest to assist those that be his. Point 2.
3. That it is the Citie of God, that God thus proteceth. Point 3.
4. That this Citie, or Church of God shall never be vtterly ouerthrown. Point 4.

Let vs now proceed to the Uses that of these Uses 4. Points may be made.

And first this Text may be to the enemies of Gods Use 1. Church, as ^c those knuckles of a mans hand were to of Baltasar, to write them their destiny; or as ^f Daniel Point 1. was to him, to reade it vnto them; to informe them, what the end and issue shal be of all their plots and projects against the Church of God. In plotting, and projecting the ruine of it, they * plot and project ^e Dan. 5. 5. ^f Ibid. 24, 25. <sup>* Sue sibi iumento
arcessunt malum.
Plaut. Amphybus.</sup>

but their owne confusion: Nor shall their plots, and projects take (as they hope) against it, but they shall take (which they, it may be, little deeme, or once dreame of) against themselues. ¶ God will shew himselfe to be God indeed by executing of judgement, in causing them to be ^b ensnared, and caught in the worke of their owne hands, ⁱ in a snare of their owne setting, ^k in a net of their owne weauing: in causing ^j Haman to be hanged on that Gibbet himselfe, that for Mordecai he had erected, & bringing him, and ^m his whole House to destruction by those meanes, whereby ⁿ he sought the destruction of the whole Iewish Nation.

Application.

¹ Ester 7. 9,10.
Prou. Ebr. Cippum
occupauit ipse, que
fecit, faber.. Drus.
decur. i. adag. 4.
Et Lat. Gestat fa
ber, quas fecit ipse,
compedes. Aeson.
Midas χαλκανε^ς
αυτο^ς. Theogn.

^m Ester 9. 10,13,

¹⁴
ⁿ Ester 3. 6.
• Verse 8.
^p The powder-
plot &c.
^q Judg. 5.31.

Vse 2.

of

Point 2.

¹ Psal. 21. 11.

^f 1 Sam. 18.17.

In this kinde may we well say, ^o Sicut audiuimus,
sic & vidimus; What wee haue heard we haue seene;
both in that deliurance that through Gods good
nesse this day we suruiue to celebrate, and in ^p di
uers others also. They that came to sinke vs, were
sunke themselues. They that thought to blow vs
vp, were some of them blowne vp themselues.
They that plotted the ruine, and confusion of our
estate, brought ruine and confusion vpon them
selues, and theirs. ^q So let all thine enemies perish, O
Lord. But let those that loue thee, and stand for thee,
be as the Sunne when he shineth in his full strength.

Secondly, it may serue as to discourage the Ad
versary, so to encourage the godly. As to discourage
the wicked from attempting ought against Gods
Church, (^r They intended euill against thee, saith the
Psalmit; but they were not able to effect it) so to en
courage those that ^s fight Gods battels; they cannot
want helpe. Heaven and earth fighteth for them.

Though

Though they may seeme the weaker side, and to haue fewer assistants, yet ^c God's power is perfected, and appeareth most in mans weaknesse: And if wec had eyes to see it, we might see ^d more with them than against them: ^x which way souer they turne themselues, they might see helpe alwayes at hand; ^y God himselfe, and all the ^z creatures of God, ready prest at Gods becke ^a to attend them, ^b to assist them, ^c to guard them, ^d to fight for them, ^e to oppose those that fight against them.

And here we may againe sing, ^f *Sicut audiui-
mus, sic vidimus; What we haue heard we haue seen.*
^g The winds, and the seas fought for vs, when time
 was; the one dissipated and scattered, the other
 swallowed vp, and deuoured those, that came with
 hope to haue dissipated, and ^h with open mouth
 to haue swallowed, drowne, and deuoured vs.
ⁱ Blessed be God, that gane vs not vp as a prey vnto their
 teeth.

Thirdly, is it the *Citie of God*, that God thus pro-
 tecteth? Then learne we the reason hence why God
 hath in this manner done for vs. It is for his *Church*
 among vs, his *Name* called vpon, his *Gospell* pro-
 fessed by vs, his *worship* retained with vs. And cer-
 tainly (obserue we, and we shall vndoubtedly find
 it to be so that) since *Gods truth and Gospell* es-
 tablished with vs, and that *Romish Idolatrie* expelled
 from among vs, this *land* of ours hath enioyed the
 quietest, the peaceablest, the most prosperous times, that
 euer it did, for so long time together, at any time,
 that any memory of man, or record of story can be
 produced of, notwithstanding all the *power* that

^c 2 Cor. 12. 9.

^d 2 King. 6. 16.

^e 2 Chron. 32. 7.

^x Quocunque se
 verterit, ibi te vi-
 deat. Sen. de benef.

^y Psal. 46. 1.

^z Job 5. 23.

^a Psal. 91. 11.

^b Dan. 10. 12, 13.

^c Psal. 34. 7.

^d Iudg. 5. 30.

^e Exod. 23. 28.

Application.

^f Verse 8.

^g *Quam bene te,
 ambitio, mersit, va-
 nissima, ventus?*
*Et tumidos tumide
 vos superasti aquæ?*
*Quam bene totius
 raptore orbis aua-
 ros, Haust inex-
 hausti insta vorago
 maris? Bezd. Beza.*

Vse 3.

of

Point 3.

^h Psal. 27. 2.

ⁱ 124. 3.

^j Psal. 124. 6.

^k 2 Thess. 2.3.

that ^k Man of sinne, and all his adherents were able to raise vp against vs. And as many strange deliurances hath God vouchsafed vs, as euer any Nation vnder the cope of heauen had. Oh that our thankfulness to God were in any good measure proportionable to Gods goodnessse towards vs. But it is to be feared, that that of Saluian is too too true of vs; ^l God giueth vs good things, to make vs good: but wee when we haue received good from God, returne euill againe to him. And that of Hosea, ^m As they were increased, so they sinned against me: and I will turne their glory therefore into shame. Which if it be so; let vs remember, that as the same Saluian saith, ⁿ Therefore are we worse than others, whom God hath not done the like for, though we be no woise, if but as bad only, because we ought to be better. So, as the Centurists obserue, ^o great blessings, seconded with grieuous sinnes, will at length draw downe extraordinary iudgements. And it had beene better for vs neuer to haue had such deliurances, if we be not carefull to shew our selues truly thankfull vnto him, that hath wrought so great deliurances for vs.

Vse 4.

of

Point 4.

^p Dan. 8. 24, 25.
^{Apoc. 13. 6, 7.}

^q Ier. 31. 35, 36,
37. & 33. 20, 21,
25, 26.

^r Exod. 3. 2.

^s Ποίνης ἔγκλων, ἀντὶ ἀνάστατης βαρύντης μέλις, ἡ οἵτε Δαίδαλος ἐνδιέποντος, αἱ τὰ
κυρτὰ ἀερὶς τιναριτοῖς &c. Plut. sympos. l. 8. q. 4. ^t Αοχός τοι δύνει, καταδύνει δὲ εἰ
δύνειν. Sibyll. Mergitur in eerdum, sed non submergitur unquam. Merses profundo, pul-
chrior enenit. Luctere; multa prouet integrum Cum laude victorem. Horat. Carm. 4. 4.

be

be dipped, but cannot be drowned: as ^a the Oke, that taketh heart to grace from the maimes and wounds giuen it, and sprouteth out thicker than before. ^x The blood of the Martyrs is the seed of the Church; it springeth againe as ^y the Phœnix doth out of her owne ashes, or as ^b the Hydra rather repaireth her selfe out of her own losses with a much more plentifull increase. ^c The more Pharao oppressed the Ebrewes, the more they increased, and the mightier they grew. The Children of God in the Word are compared especially to two sorts of silly creatures, to ^d Doves, and to Sheepe. ^e No fowle more preyed vpon by Eagles, Haukes, Vultures, and other birds of prey, than the poore Pigeon. And yet, ^f let those rauenous fowles (saith Optatus) consume neuer so many of them, there will be a greater number of Doves still, than of any kind of them. There is more Doves than Haukes, or than Kites, for all that. Againe, for the Sheepe, it is one of the silliest creatures that is, and most vnable to defend it selfe: neither is it vnowne to vs (to spare to speak ^g how they are preyed vpon in those places where

Sic morte iuuentam. Claudianus in Stilic. l. 2. De Palma quadam in Chora mirum accepimus, cum Phœnice ave, quæ putatur ex huius palmae arguento nomen accepisse, emori, ac renasci ex seipsa. Plin. hist. nat. l. 13. c. 4. Hinc error Tertulliani enatus, qui illud Psa'. 92. 12. ὡς φάνεται Graecè, de ave (non arbore, Hebraicæ lingue ignarus) inellexit, quæ se funerans renouat, natali fide dedens atque succedens iterum. Lib. de resurr. Si tamen ut creditur de sua morte renascitur. Aug. de orig. anim. l. 4. c. 20. Vide & Clement. Apost. constit. l. 5. c. 7. Plin hist. nat. l. 10. c. 2. Oppian. de ancup. Orum in hieroglyph. Claudian. & Lactant. nom. carm. de Phœnice &c. Non hydra sexto corpore firmior vinci dolentem crevit in Herculem succisa serpens eadem se reparans sua. Sen. Med. 4. 1. Exod. 1. 12. Sic foenum græcum quo peius tractatur, prouenit milius. Plin. hist. l. 18. c. 16. Cant. 2. 14. & 6. 9. Matth. 10. 16. Ut fugit accipitrem penna trepidante columba, Ut solet accipiter trepidas urgere columbas. Ouid. Met. l. 1. Quantum vult consumat edacitas vulturum, tamen maior est numerus columbarum. Optat. contr. Parmen. l. 2. Ier. 50. 6. Esai. 56. 9. 1 Sam. 17. 34. Ezek. 34. 5. In prædam lupis ferisque reliquis expositi sunt cum primis onium gregis. Spin. de prouid.

^a Duris ut ilex
tonsa b pennibus
per danas, per cæ-
des ab ipso ducit
opes animumq; ser-
ro. Ibid.

^x Sanguis Marty-
rum semen Ecclæ-
siæ plures officiantur,
quoties metimur a
vobis. Semen est
sanguis Christiano-
rum. Tertull. aplo-
g. Sparsus est san-
guis iustus: & illo
sanguine tanquam
sem: natione facta
seges surrexit Ec-
clesia. August. in
Psal. 39 veritas per
orbem terræ pullu-
lavit secundius,
cum in Martyrum
sanguine sereretur.
Idem Ciuit. l. 2. c. 7.
^y Vna est que re-
paret, seque ipsa
reseminet ales.
Ouid. met. l. 15.

Facunda reparat

^h Psal. 44. 11, 12.

Ier. 12. 3.

Ouium homini cib⁹
frequentissimus, vt
nullus fere alias in
lanienam veniat.

Spin. ibid.

i Sæuissima inter.
eos pestis graffatur.
Ibid.

k Illa caternoatim
dat stragem. Afri-
can. in Geopon.

l Vnicum dunta-
xat quotannis pa-
rit. Spin.

m Nullum animal
frequentiss in agris
occurrit. Idem.

* Ones olim mite
pecus, nunc tam in-
domitum & edax,
vt homines devo-
rent, oppida diru-
ant. Th. Morus
Vtop. l. I.

n Psal. 23. 1, 2. &
74. 1. & 77. 20. &
79. 13. & 80. 1. &
95. 7. & 100. 3.
Esai. 40. II. & 63.
11. Ier. 23. 1, 3. &
31. 10. & 49. 20. &
50. 6.

Question.

Ezek. 34. 22, 23,
31. & 36. 37, 38.
& 37. 24, 26.

Answer.

Mica 2. 12. & 7.
14. Zach. 9. 16. &
10. 3. & 11. 7, 11.
& 13. 7. Matth. 10. 16. & 9. 36. & 26. 31. & 25. 32, 33. John 10. 2, 3, 4, 7, 8, 11, 12,
15, 16, 26, 27, 28.

Wolves, and Beares, and Lions, & other wilde beasts
are rife) how many of them are ^h slaine for mans
use; no one sort of creatures commeth so frequent
to the Shambles as they; they come not by one, or
two, but they are driuen by troopes thither; as also
how many of them die by diseases; they are subiect
to ⁱ rots, and murreons, that ^k make hauocke of
them by whole sale; nor are they naturally so fruit-
full as many other beasts are, and those of prey by
name, some of them, as the Fox and others, that
bring diuers at a litter, whereas ^l the Ewe hath vsu-
ally but one. And yet for all this wee see what
^m plenty there is euery where of them. We may
see * Sheepe eat out men in many places among vs;
and whole Townes by them depopulated and tur-
ned into Sheepe-walkes. Such a prouidence of God is
there in the preseruation, and increase of that Crea-
ture that so ⁿ oft he compareth his Church and
Children unto, whom he hath taken into his speci-
all and peculiar protection; and whom therefore
their cruell Aduersaries shall no more be able to
root out, than the Haukes able to destroy all the
Denes that are, or the Wolves to woory, and slay all
the Sheepe in the World.

Yea but (may some say) may we in this Land
then be sure euer of such safetie, neuer to be ouer-
runne, or rooted out?

No: It is Gods Church in generall, not this or that
Church in particular, that is sure thus constantly to
continue. Now Gods Church is not confined to this,

or

or that place; nor is Gods protection tied unto, or entailed vpon this, or that people. We haue ^o no promise of protection longer than wee continue Gods portion. Wee haue ^p no better evidence, nor assurance than the Iewes had: ^q Here (saith God) shall be my rest for euer. And, ^r God will establish it for euer. And, ^s I will destroy all that rise against it. And yet wee know ^t what is become of them at this day, ^u Their habitation is left desolate. And ^v The wrath of God (saith the Apostle) is come vpon them to the utmost. It is true indeed, that ^w God neuer leaueth any, but those that leaueth him. But if ^x Salomon leaueth God, and build Temples for Milcom, and Chamossh; God will leaueth him, and raise vp aduersaries on al sides against him. It ^y Ezekiaes heart be lift vp; ^z God will pull him downe againe. If ^a the holy Citie become an Harlot, or a ^b Stewes (as he speakest) no reason but that God should ^c abandon it, and giue her ^d a Bill of diuorce, and ^e deale with Abolah, and Aholibah, as adulterous women are wont to be dealt with. If Gods Vine grow not ^f barren only, but beare ^g bitter, ^h noysome, and ⁱ poysenfull grapes; it shall be a iust thing with God to ^j plucke vp her hedge, and ^k lay her waste, ^l as a wilde wilderness, or ^m to cut her downe, and ⁿ cast her into the fire. If ^o Israel begin to looke backe into Egypt; it shall be iust with God ^p to bring backe his Israel that was, into their former Egyptian bondage againe. If the Hebrewes liue in those abominable courses ^q for which God cast our the

^o Psal. 119. 57, 94.

^p Ier. 2. 3.

^r I Cor. 10. 1-12.

^q Psal. 1; 2. 14.

^r Verse 8.

^s Psal. 89. 23.

^t Esai. 41. II, 12.

^u Luk. 19. 44.

^v 21. 24.

^u Matib. 23. 38.

^x I Thess. 2. 16.

^a Deus nisi deser-
rentem se non dese-
rit, priusquam de-
seratur neminem
deserit. Ang. ad im-
poss. sibi art. 7. Re-
cessum non dese-
rit antequam dese-
rat. Ibid. 14. Non
enim nos deserit
fons, si nos fontem
no deseramus. Idem
in Ioan. 32.

^b I King. II. 7, 9.

^c 2 Chron. 32. 25.

^d Esai. 39. 6, 7.

^e 2 Chron. 32. 26.

^f Esai. I. 21.

^g Ier. 3. 2. & 9. 2.

^h Facta est urbs to-
ta lupanar. Iunen.
sat. I. Vnus gorges
omnium gula: vnu
pene lupanar est
oxnium vita. Sal-
uim. de prov. I. 7.

ⁱ Ier. 7. 29. & 12.

^j Ier. 3. 8.

^k Heshea 10. 1. ^l Deut. 32. 32. ^m Esai. 5. 2. ⁿ Deut. 32. 33.

^o Esai. 5. 5. Psal. 80. 12. ^p Esai. 5. 6. Ier. 12. 11. ^q Ier. 9. 11, 12. ^r Matth. 3. 10. & 7. 19.

Luk. 13. 7. ^s Ezek. I. 5. 4, 6. ^t Numb. 11. 5. & 14. 3, 4. ^u Deut. 28. 68. ^x Lexit. 18.

24, 25. Deut. 18. 12.

^y Levit. 18. 28.

^z Ezek. 5.6. & 16.
47, 48.

^a Ezek. 7. 24.

^b Ezek. 16. 51, 52.

^c Ezek. 7. 21.

^d Ier. 25. 28, 29.

Rom. 11. 20, 21.

^e Deut. 32. 9.

Exod. 19. 5, 6.

^f Deut. 26. 17, 18.

Ier. 7. 23. & 31.

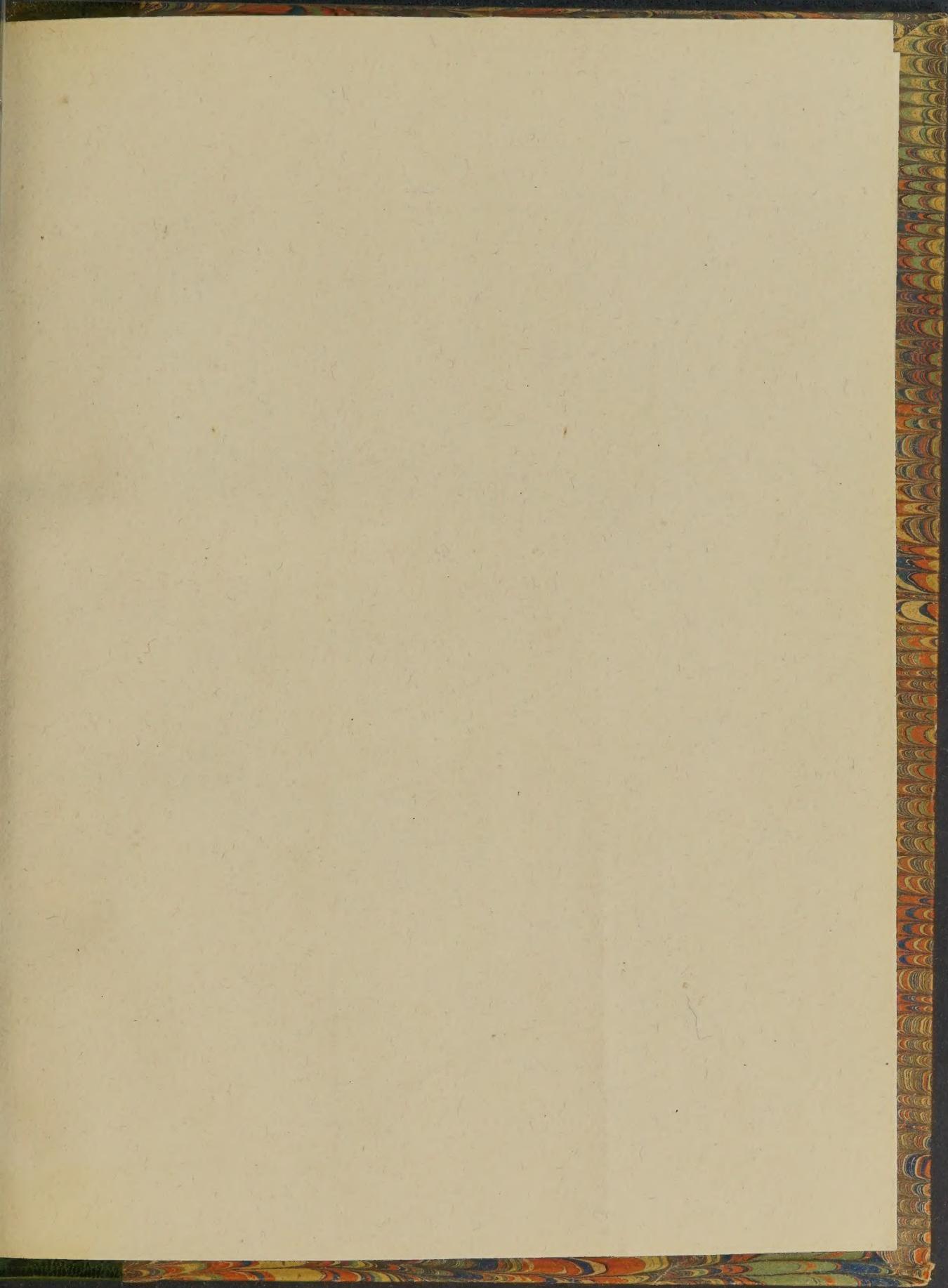
^g Semen sanctum
statumen terra.

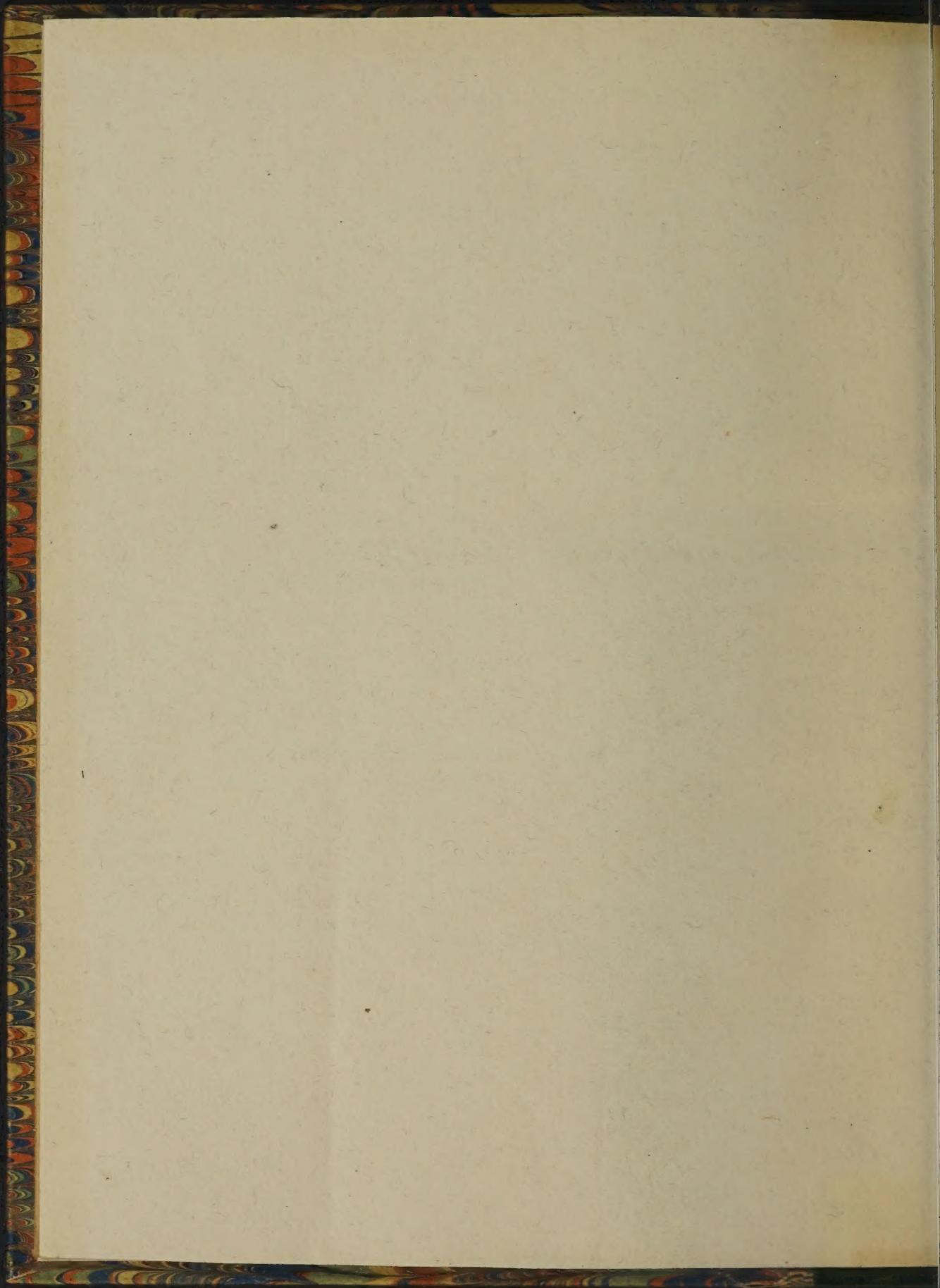
^{33:} Esai. 6. 13.

^h 1 Sam. 12. 24, 25.

Canaanites, ^y the Land that spewed out the Canaanite, shall now spew them out. If ^z Gods owne people grow worse than the Heathen themselues; it shall be just with God, to ^a bring the very worst of the Heathen in vpon them, and by them, whom they ^b iustifie in some sort, ^c to destroy them. Nor may ^d we looke to fare better than they did, if we be faultie as they were. Gods Church may stand firme and stable still, though wee fall. The ~~Light~~ may burne cleare else-where, though the ~~Light~~ be done out with vs. If we desire therefore to haue this Protection continued vnto vs, let vs continue to be ^e Gods, that ^f God may continue to bee ours. Let vs bee carefull to keepe and maintaine a Church of God with vs, ^g The holy seed upholdeth the state. In a word, as Samuel to his people (whose words I will end all with) ^h Feare the Lord, and serue him with all your heart in sinceritie; and consider what great things he hath hitherto done for you.

FINIS.





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